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Wednesday February 28, 1962

Played on Thursday July 26, 1962

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You should make it a general rule, friends of friends of friends, you know, so whenever any one cannot come, that you ought to feel something about it. to try to give a little bit of a gist or an idea of certain things that have struck you and to try to communicate them. It is not only for the other person. It is also for yourself. And to keep veru much in mind that doing certain things, like making a little resume after a meeting for yourself. And put it in your diary or some where, you know. Keep notes so that afterwards, after six months, after a year, you can read again and then try to recall and see how far you differ or, rather, how you have changed or what you would say now or things of work in general, Because, you know, many times, and particularly in the work in the beginning, the attitude towards work changes all the time. It is, in the first place, because you look at yourself in a quite different light and your experiences are classified a little differently. And you start to distrust the motivations, many times because what you originally thought was something that was quite unselfish, turns out to be a desire for a little vanity and things of that kind which, all the time, will happen. And you will, because of them. have a different attitude in trying to express what is the meaning of work because you do that with the material you have. That is the only thing you can work with. And if that material changes, that is, the amount of knowledge, the amount of feelings, the quantity

of energy that is represented in yourself that what you really are, that ~~what~~ makes up your personality at the present time, when that starts to change and becomes a little looser in relation to each other, or that you have a little more of an objective ~~viewpoint~~ <sup>quite</sup> towards it then ~~can~~ logically, whenever you are exposed to ideas which you try to take in and your machinery and receiving apparatus changes, then, of course, that what then starts to get hold of you or what becomes, partly at least, your property, will also change. And it is very useful to know that in the beginning when you look at certain things in one way, that after six months or a year, you will look at it in a different light. And this is the way you probably can judge a little bit that you make progress. And also, in doing this, that you find out that there are many things which you assumed you knew, that you do not really know. And, later on, you start to question it and then you must really reconsider a variety of different things that seemed like the truth for yourself; that, after some time, you must start doubting it. And you will go thru a period, every once in a while, sometimes a little bit more intense, or deeper, sometimes more superficial, sometimes for a certain length of time, sometimes it may last for quite some time;.. during which period you must never lose your patience. So you have to hold on to things. It is not something that just comes easy. And you have, really, you have to work for it. It is something that can belong to you but only after you make a certain payment in the form of your own energy which has to be stimulated by your own wish to do something about yourself. And, all the time, even the motivations for work will change.

That is, you might realize that, at the present time, out of a form of curiosity or interest that you want to find out certain things about yourself and gradually it may change so that you really understand that it is a necessity or that you do not fulfill your obligations if you do not continue with work. Or that, already, in the beginning, you hope for something that you would like to achieve by means of work. And there are ulterior motives: that you want to become a better person in order to be liked more or to understand certain things in an ordinary way in ordinary life, and that you believe that work can be very helpful for that purpose. All that, I would say, is perfectly legitimate. But, after some time, out of that, certain definite attitudes have to be distilled for yourself so that you really start on a very firm basis which then will not be changeable any more. There is one thing which you ~~must~~ must remember however: We understand by work certain things that have to be fulfilled. If you do not understand, you must ask. If you do not do it, you miss the boat. If you do not know and you have difficulties, you have to keep/trying <sup>on</sup>. But if you do it and think that you do it, that is, not do it in reality, you spoil yourself. If you continue to believe that work has anything to do with your ordinary functions of thinking and feeling and ordinary activities, I think you will miss the possibility of ever understanding what is meant by work. And if you continue with that for two or three years, you get spoiled, because not only that you think you are working which you are not, but you will wear off the possibility in yourself of ever understanding it. And the more you try now to think in

the right way and think ~~xxxxx~~ and things of that kind, or try to search for something that you want to have, or try to believe for yourself that that what you want to accomplish is very desirable, although it may not be expressed in terms of ordinary life, that the real reason for work has to be, first, that I wish to see myself as I am. That I want to introduce into that the possibility of an objectivity which I do not possess and also that I must realize that it is ~~the~~ only possibility to see myself when I am objectively at the time when my behavior is under that kind of scrutiny. These are the three things that you have to have in mind all the time. If you do not, you will fool yourself and you will not be equipped later on even to change it because it already has become such a habit to think about work, and to think about ideas and to try in the best way you possibly can to wake up, whereas you will not wake up. It is better to have, at the present time, a few experiences of really being awake, of a certain amount of objectivity that then happens to enter into you, by chance maybe, or as a result of a certain amount of effort that you really make to try to be present to yourself. It is worth much more to have a few of such moments instead of a great deal of what simply is sawdust regarding work. I do not want to say that you should not spend time thinking about work. Of course you should. You should read about work. You should weigh ideas. You should try to evaluate them. You should be constantly, as it were, working in that kind of a vineyard but it is not tasting the wine. It is preparing the soil. It is something in which you would like to become a little bit more responsive to the possibility of understanding what it is <sup>to</sup> be asleep or to try

ideas at certain times and sit quietly and try to think what is really meant by this or by that, so that it becomes clear in your head what is the understanding. You will be dependant on your mind. You cannot do these things with your feelings only. You cannot just hope for the best or have a hunch. You have to be absolutely clear about what is needed for yourself to understand certain concepts , altho they do not have to go in the direction of the full understanding of what is meant by the hydrogen scale and the food scale and diagrams, the Ray of Creation and all of that. It all can come later on but you have to have certain fundamental things quite clear. It does not mean either that whatever we talk about of an evening, that all of that you will have to understand and take home. Of course not. There are just a few things that you probably can understand or that is something that appeals to you. It depends on the state inwhich you are. And all of us are in a different state. Don't let's make any mistake about it. Simply because we are all interested in something that we call evolution or a possible development, does not change us. We bring to meetings of this kind everything that belongs to our ordinary life and ordinary personality and just a few little drops of a elixer of life which we have compared to a Magnetic Center, which can be the motivating force or the wish really to try to do something about oneself. But, for the rest, all of the material you have to bring and that you have to use is, naturally, colored by the state inwhich you are and the particular condition of your psyche. And, therefore, to think that everyone ought to listen so intently to everything that we talk about or that a certain question that someone else asks, that you feel you should have had that kind of question and if

the answer that is given does not apply to you, that that means that you are a failure. You must be very open, very simple, not at all complicated. You have to bring that what is now important to you, even if it is just ~~only~~ one little thing that maybe has bothered you during the ~~xxx~~ day or during the week and about which you have been thinking; what you have tried to do. And it may be like we talked about last time, washing dishes or certain things of how I put on a coat or how I am regarding my boss or a person I work with in ~~xxx~~ an office and how I stand on the subway and what I do for window-shopping and how often I catch myself in day-dreaming. Things of that kind, they are the material you must bring, with which you now are concerned. And therefore, for that, you have to have something to help you over that little bit of a part of your personal life. So don't let's think that we must understand almost immediately everything. Step by step. It is a long road. there is no doubt. You must realize that. The road is not impossible. The road is there. It can be accomplished if we wish to work. There is nothing really that if we set out to want to do it, that we could not do. Anything that is very difficult, like studying a language or mathematics or piano or whatever particular dexterity you try to do, if you are healthy and have a normal body to work with, after some time, we will obtain a certain amount of ability. In work it is exactly the same thing. We do not use anything that no one else has. We use a mind; a mind that can function in a certain way, has certain mental qualities, is, to some extent, alive. All we ~~wish~~ wish to do is to have that mind function in a very special way; in a way tht it is not used to and, as I said last time. we want

to acquire a certain faculty of objectivity regarding oneself. It is a difficult thing because we have never been taught ~~how~~ to do it. But, at least, it is within the realm of an understanding that I know in what direction I ought to go, or what I want to perform. And, therefore, never be discouraged when things do not go too fast. They must not go too fast. If you go too fast you might become superficial. We have to understand that certain things, when it once becomes our property then it will be indelible. And the kind of material, that is, the kind of work we are trying to do and which then, could have by conversion an effect on our life, and change our life, that becomes of a permanent quality. It is something that I say is indelible. It is something that you could say is real. In any event, it is more real than that on which we now try to build our lives. And ~~on the other hand~~ very often, as you remember well enough, you agree with the last speaker because he was so convincing. Before we have an opinion of our own that really stands all kind of tests, including solubility in water and in acid, you really have to go quite a distance and we can only get it when we have enough maturity to know that we are faced with many things (...?) ~~what~~ we fight for. In work it is very much like that. And you have to spend this kind of energy, this wish, all the time, counteracting a variety of different things that of course will draw you away because mother nature does not want you to become conscious. It is a very strange idea that there is something that we have that is not made easy. It looks as if all your indications for ordinary ~~and~~ work, our development of what we call progress, what we want to accomplish in research in a variety of different directions, always is to make it easier



for mankind. And this is exactly the opposite. It is to make it more difficult. To really create, by difficulties, a certain amount of friction and heat which then can, by a form of energy, be converted into something that I wish to achieve on a different kind of plane which is not natural. And, therefore, when I start to tackle the problems of my ordinary nature and my ordinary life and the variety of ways how I live during the day, how constantly I am caught in such things and become identified with it. I will then try to go against it. Of course, it is logical that it must create friction in me if there is something in me that constantly has to fight. Therefore, we talk about struggle. We talk about something that is necessary for me to do. We talk about a sacrifice; that I must be willing to give a certain form of payment, something that I believe that I ought to do in order to reach something that is of a higher value. And it is logical that I see on that way and also that I know that whatever I have, I will start to compare immediately with a variety of different things in my own life which also have value. And I say: Is it better or is it worse than something I now cherish? It is difficult sometimes to make the distinction because I am so used to try to do my best. I want to be kind. I want to do the right thing. I have considerations of a variety of different ways how to deal with people. And really, when I do something for humanity, that is, for my circle around me, that I feel I am not so bad after all. It is true. I am not so bad. There ~~xxxxxxx~~ are certain things in us which are right and which we must never forget. But, you see, they have an end. And, of course, in not being able to take them with us.

then the question: Are they really that valuable? Do I really want something that is valuable so that I can say: I can stand on it; it always will be there. I must be able to use it whenever I want and it could be that it could be of that kind of nature that it would not be subject to ordinary death. Of course, we talk again a little more about religion and about motivations for life and a philosophy that I want to put to practise. And it is really that what must constantly come to the foreground because I cannot measure the things that we are talking about with the ordinary measures of ordinary life. (??) and ordinary life are not right. It is very good. It is something that we must never forget because we use it. And we have to have in ordinary life, also motivations for wanting to do the right thing and not be a murderer for instance or not to steal unnecessarily. Things of that kind we have to consider. But we have to change gradually from a subjective morality to an objective one. And, all the time when we want start to think about it, meditate in the right way, that is, meditate in order to obtain values so that I know that these values are of more value than certain other things even if I cherish them. That I want to go after certain things even at the expense of certain things that now like very much. All of that enters. And I find myself at times during the day, really, a little bit confused because I do not know which direction to go. And I think that I should ~~now~~ I continue with what I am doing, to spend the time on that? Do I really deserve to spend my time which I have received and for which I have now become responsible? And have I the right to use it for that kind of a purpose? For the time being, do not consider such things. You must not because you have no ability,

about is the difference between being awake a little bit more ~~x~~ at times and having been asleep. And every time that you happen to think about ~~w~~ork and you feel inclined towards doing something about yourself, it should take the form of trying to become conscious. That is, to be aware, to see a little bit more than you saw before and to see it impartially so that perhaps at that time, you are awake more than before. Not 100%, I know that. But, at least that you go in that direction. Do not think ~~it~~ can be 100% awake than only perhaps for one second and then it goes. But it is there as something that leaves an imprint on you. And this is the only possibility you have now. You cannot judge about how you spend your time at ~~th~~ the present in a variety of different directions because your judgement will be based on the ordinary assumption of ordinary morality. And, we have no material that we can say that objective morality is like this and it is like that and it is like that. Only when I am awake I may have a chance to see certain things in their proper light and, because of that, when I receive, in their proper light, certain impressions, that I then start to digest certain things that start developing in me and which are of a different kind of nature and could be called objective morality. And this ~~xx~~ would be the only judgement to know what I should do or not do. But there is one thing I can do regarding ~~lags~~ of what I do. I can introduce in such doings, in such activities, an attitude of myself of being present to that what I do. This changes the whole picture. Because when I introduce that, then I already know and I know this by experience, even if ~~th~~e experience may be very small ; that at certain times, when I am then awake, that is, if I try to do what I do wholly, that is, as a unit, also holy in the sense of being

sacred; I try to approach that what I now try to do as completely as I can with all ~~my~~ heart, my mind, my activity. In that, there is a possibility of these, what we might call, centers ~~xx~~ which are not as yet fully developed at all, and are still very stupid in many ways and very much dependant on each other and so the resultant, if it is a form of fusion of some kind, cannot really produce as yet a homogeneous entity. Nevertheless, if it is combined in this wholeness, I have ~~then~~ the possibility of becoming something that did ~~not~~ exist before. This I call, of course, being. And it is this idea of being that I am after. If I ~~can~~ be in the presence of my activities, I then use something that is based ~~on~~ my functions ~~also~~ it is not my functions. I have to have my three functions combined in such a way, ~~first~~ with my wish to become unified, with my wish to become whole, to do what I do as well as I can do it and to give it the time and to give it the energy, the wish to do it right, as well as I can, with my intelligence as well as I know it, with ~~my~~ my dexterity as well as I can perform and as well as I can be active. Then, in the presence of that, when I become one, I then live for that one moment in a different kind of level. I call it being because it is myself then that has changed into some kind of functioning which is not identified any more or I ~~can~~ not recognize as an individual functioning of any one of my three centers. When I say this, I know that is the only possibility. When you will agree with that, then you yourself have that experience. And there is nothing in the world I can do to prove to you. I can only say: Try ~~to~~ it. You must try to be as well as you can 100%. Even if you are 1%, but whole, it is fused. It is of a different kind of level, a different kind of being. That being is what we ~~wish~~. That being is what we try then to develop. That being we should have, 2%, 3%, more of it. And the ~~more~~ your

functions start to relate to each other harmoniously, the more the resultant being will be in total quantity. I may sound a little theoretical but it is not. I ~~must~~ (??) I am present to ~~myself~~ to the fact of washing dishes. I sense. I become present to the fact of something in me sensing some part of me. I become in regard to that what I am, as if I see it, as if I then become interested in that performing, in that activity of myself with something that is as if outside of me. This is the beginning. It is the beginning of seeing myself completely because I am then, altho I emphasize when I start to work, when I start to try to wake up, when I try to observe myself, altho I start with an observing of my physical body and my behavior and the different functions that belong to that, including the sensing, including any kind of effort that has to do primarily with my physical center, I cannot help introducing, at certain times, statements about becoming aware of my feelings and becoming aware of my thought processes. I cannot trace them as well as I can my physical center. But, nevertheless, I have become aware that they exist and that there is something in me that belongs together if they only could work harmoniously with each other. This is the beginning of a certain form of fusion in which I also then have the recognition of the state of a certain form of being. That, we really wish. We want to try that in small things. We have to have patience. Step by step. Not big things, small things. Day by day, during the day, at any one time, at certain times to collect oneself, to be then present to oneself if one can but to have with that, a certain experience of being, even if the level is only a little higher, it is different from the usual kind of automatic mechanicalness. I want to say this because you have to remember it all the time. And you have to remember that ~~you do~~ if you

do not apply, you lose out. You cannot afford it. Reading can give you exactly the wrong (//). Talking with other people also wrong ideas. You have to come back to the experience of yourself and all the time remember A B C. Objectivity, seeing oneself, to try to become aware, to be objective towards oneself and not to identify. And this is one of the most difficult things because all the time my thought process goes out into something with which I am busy, with which I concern myself. I all the time identify with something outside or I identify myself with my thought <sup>and</sup> my feeling process. And then the question of moment: the understanding of moment; now, and not just a little later. Not something that I have seen instead of I see. Not living in memory but to be present now, the meaning of real presence. It is not past and it is not future. You have to keep it in mind even if you cannot do it. You have to have it as an ideal towards which you want to strive. It does not matter if you accomplish it, as long as you know that you do not accomplish it but you could if you only applied constantly or more or further, more intense, more willing, more with an earnest sincere desire to try to reach something. You will. You will ultimately. It will and it must bear fruit. To be, let's say, simple; not wishing, not wishing for results, only wishing to be. It is the being we are after. I have said it before. It is the being. I do not describe my state of being. I only can describe it as an existence on a different level. When I then exist, then I will know how to perform, what to do, also perhaps what to think, what to know out, what to continue with. I will then have a possibility of judging but I cannot judge now. And, therefore, I must accept everything I see as it is and <sup>be</sup> willing to accept it, regardless of that what I see.

This is difficult because we cannot really do it and we have ~~never~~ been taught to change it because of our conditioning that we ought to put our best foot forward; to do it because ~~it~~ and so says so, to do it because a book tells us, to do it because otherwise we would go to hell, and things of that kind. No, nothing of the kind. We accept that what we are. That what we are becomes our work, with which we work. Something in me accepts it. Something in me can be separte from that what I am usually in my daily performances, that is, the things I would like to cherish. I would like to become aware also that that exists so that I have a problem. I see that what I am as an oridnary human being performing this and that, thinking, feeling, doing a few things. I see also something in me, I call it essential. I call it inner life. I call it an interest in something more permanent. I see also that at times I am swayed one way; I am swayed the other way. Sometimes I feel like going in one direction and indulging in my oridnary life and forgetting everything about ~~work~~, and also that I want to stay asleep. At times I am with that kind of a memory and then I would like to wake up and I would like to belive that I could essentially really be what I ought to be. But who is it all the time that makes these kind of decisions and these kind of considerations? It must be something else in me, because my eseence can really not judge about my, what I would call, superficiality and my superficiality is where I live and is not inetersted in my essence. So, there must be a third; a third something which starts to become interested in the possibility of being inbetween two things. I wish and I don't wish. And when I say "I", it is the third. And the problem is to see this; to try to see that there is something that is more permanent in me than my essence

I call it the beginning of "I". It is not "I". "I" is as a result of a process of fusion which takes place later. But, for the time being, I have to be quite clear that I am subject to these two forces and when the two forces are there, ~~that~~ that something in me must be able to guide or, at least, have a cognizance of the existence. If I am in one force, I do not know the other force. If I am in the other, it is difficult sometimes to know that the first one exists. If I am in my personal life and completely asleep, I have not recognition of the possibility of being awake than only very vaguely. As I said before, that I dream. If I am living in a state of temporarily being awake or, at least, more essential, than I can remember another condition which I call sleep. But, as yet, I am tied to either in one or in the other. And there is nothing as yet unless I can see I being both ways and that I want to go at one time one way, and at another time, the other way and seeing myself really in that kind of conflict; of being acted on by means of these two forces on me and not knowing exactly in which direction I would like to go. This is the situation in which we very often are. And it is a confused state because I have not enough material to judge which one, in a certain condition, is better than the other. I have to learn to be able to live with that. I have to see it as something as if something of me, I say it is the beginning of "I", is in between these two forces. If I go one, I become identified with one force. If I go the other, I become identified with the other force. It is not a solution. The result of it would be that the two forces simply would meet in some way or other, and the strongest simply wins. And I go in one direction and I, myself, become again submerged in either one or the other



force. I want to accomplish by means of which these two forces could be combined and result in something of an entirely different nature. This you must try to see. I have to reach a level which ~~max~~ is different from the level on which I am now. On this level I recognize two forces. I can also recognize myself between them. But it is not as yet of a different kind of nature. even if they exist together, there has to be some kind of an action between them. Something that will, because of their energy, they represent energy, can combine in some way, without any contact between the first force and the second. Something in me must try to hold these two forces at a sufficient distance from each other, and, at the same time, close enough so that they can effect each other. And I, that I in me, is still in between. It requires a great deal of strength to hold forces apart. It also requires strength not to be taken by a force. Therefore, this third part that now has entered, is an absolute necessity in order to bring about a certain form of unity, is also a force, and could only exist because of the other two forces; and only could give a solution to the two forces if they cannot go one towards the other and the other towards one. If there are three, there is a possibility that it could become one. You cannot make one of two things. You can make one out of three things. Something has to hold them. It is a triangle. A line will never make one. It remains a line. But a point outside a line with certain lines described towards the original one, could form a triangle and that, as a triangle, could be fused into one point. It depends on the viewpoint I will have towards it. That is, the three points can become one if I am sufficiently objective towards it.

also opposite, more or less opposite. They need not be opposite. But they are different directions. And I go one way or another. With a third force, it is possible to combine with the force that is within me with the two forces that come in on me from the outside. I now try to mix them together into one unit. You see how necessary it is to see this because again of these three exist, a fourth one must exist outside. Who directs this fusion? That fourth; that is, "I". And the three fused together become the servant of "I". All this might sound a little philosophical. At the same time, it is necessary to have the perspective: why we try to do what we do and what we start with very small things: washing dishes as if I am present. I say ~~for~~ I divide as if something of me can become present to that what is washing dishes. When I have this kind of separation into two, then it is also possible that regarding the possibility of my higher nature, I also could become two so that I ~~xxxxx~~ then say I ~~wish~~ wish. I wish, not to wash dishes, I wish to become one with God. It is a thought. It is a feeling. It is a yielding towards something that I call higher nature. Again it is a separation between that what I am now and that what I would like to become. It is two. But now, out of the first and the second two, one is identical, so now I have three. And the three now start to operate. I now go one way or another. I, myself, am between and I stay inbetween. I cannot run away. I cannot run away from my ordinary life. It is absolutely essential. It is one point which is needed for the triangle. I cannot run away from the other because it is the one hope I have that I can reach a higher being. I cannot run away from myself because I am the only one who can bring these two forces together. If I am not there any more, if I run away, the forces disappear and I am nothing at all.

life is that I see and confront constantly these two different kind of things, the ~~te~~ two different kind of wishes and (~~??~~) I wish and I don't wish. I know ~~this~~. Then I say: I try. I become aware. I say: I ~~shook~~ have a body. It means I am in relation ~~with~~ to that ~~what~~ can perform something that can see it work. I now wish this body to do this, to do that and while it does it, I now wish to be present with this other part of me which is of a different kind of quality. And I still remain the guide who directs one or the other. Out of this now, I make between these three possibilities, something that is much more harmonious. And gradually, from this harmonious stand point, this fusing ~~together~~ which takes place at certain moments, I now again can divide into the three parts and I return to life with having tasted something of a different ~~quality~~ quality. And with that, I now introduce: Do I wish to do this in ordinary life? Do I wish to devote that amount of time to my higher life? So, I start then, because of this fusion process, to acquire within myself something that is very close to objective morality or, at least, it is the beginning of it. For instance, I look at my body. And I say: what do I do now to keep ~~it~~ in good health? Lean health it is called. It means ~~not~~ too much, not too little. I have compared it once in a while to a carburetor in a car: enough gasoline and enough air. Not over much on one, it floods. Not too much on the air, it chokes. But if it runs smoothly, there is a relationship. Regarding my body, I have to give it enough; enough sleep, enough food, enough possibility of breathing, enough the right kind of air, enough (~~??~~), enough of that what it needs for itself, including a little bit of amusement, a little bit of freedom, a little bit of letting it ~~go~~, a little bit of indulging, and a little but of submitting

to certain physical desires; a piece of candy maybe, who knows? Whatever my measure is going to be, I will have to keep it in ~~sub~~ a way that it becomes servicable, useful, and ~~is~~ not too much and is not too little. I have to ~~be~~ able to count on it. This is the ~~third~~ rule of objective morality. And I can only do it when I start to take an ~~interest~~ in that material which is necessary for my growth. ~~After~~ that, the second point of objective morality is (??). I have to see that my feelings are in ~~such~~ a way that they do not ~~destroy~~ me. A feeling is a form of heat. It effects me. That is, it ~~used~~ ~~up~~ energy and not only of an emotional quality, but, immediatley, my heart starts to beat faster when I am excited in a certain way or I get angry and ~~fly off~~ the handle or indulge in a lot of feelings which maybe quite alright from an ordinary standpoint, but I must know that ~~sometimes~~ they are quite useless and sometimes they are unnecessary for the purpose of myself, maintaining myself. And I start looking towards myself as having feelings and unnecessary feelings but not wanting to have the indulgence in feelings at the expense of that what I now have called the state of my health, physically. So, I have towards it a different kind of judgement and I also will know that **certain things are** ~~is~~ not really any longer becoming to me as far as my feeling center is concerned. The third rule of objective morality has to do with my mind. It has to do with unnecessary thoughts. It has to ~~do with~~ a lot of daydreaming. It has to do with hallucination. It has to do with the expenditure ~~of~~ mental energy which just (??) and flows down in the gutter and which is very useless to me and not even useful to any one else because ~~it~~ it is not possible for any one to pick it up from the outside unless they were

conscious. But we do not want to help other people to be conscious. We want to help ourselves to become conscious. It is possible in a state of awareness to use energy that is just thrown out by someone else; particularly the mental energy that is a waste of theirs and is not of any use to them any more. It can be taken up by someone who is awake, I am interested in trying to utilize the energy that I have for ~~the~~ (??), for trying to really think and not to indulge in an awful lot of stuff and nonsense. And I know with my mind that it is all the time being occupied by receiving impressions thru sense organs; that I have, all the time, thoughts, including my feelings, including certain actions, stimulated by the thought process of my mind; that I really act, many times, like a child, like a child who does not know and sometimes like a chicken without a head. Or, that I know that my mental functions really are not at all proper or becoming to me. That what I use now, can be reduced probably by 90% and still I could be alive very well, healthy, emotionally stable and intellectually clear. It is that that I want to make of my mind: the clarity as clear as a bell. I want to be able to think straight. I want to be able to see things as they are. I want to develop that kind of faculty not to be fooled and not to allow myself to fall asleep indulging, hoping, in something that does not exist but that I wish for. Or, postponing that what I should do now until tomorrow, hoping that tomorrow I will be in a better state. No, the condition for my mind is now; to use, now, at the present ~~this~~ moment, that what I know about work: to wake up. Then I give a task to my mind. And, in that respect, I can be very clear. And that is really the only thing that will start to

count because, when I am engaged in work, that is what I need. When I am engaged in ordinary life, I really, after a little while, will know that I can get away with a great many things without having to spend too much thought. It is something in which I could become very clever. If I really try to see it that way, I know that I can save my mind a great deal of energy. But, then, what do I do with the rest? You see, mentally I am very much active. And I have to exercise my mind. If I do not, it gets dull. Therefore, if I am present and save energy, I have also the obligation of useful spending. How do I spend my mind? That is, the mental energy I have, usefully? It is the fourth form. It is the fourth form of objective morality. I try to consider myself in the place where I am. I try to see where I belong, what is my place. I try to think then usefully about my place in, let's call it, on Earth. Maybe the meaning of my existence, the meaning of my life, the relation that I may have regarding certain other forms of life about which I do not know very much. But, let's start to try to find my relation towards the rest of humanity. And, I include in that, everybody living at the present time. To try to see what concepts means; as one says, that the totality of organic kingdom is like a body in which each human being is a cell. I like to think about that. I like to see what kind of meaning it has for my own existence. I want to use my mind now to ponder; ponder means to weigh, to value, to compare, to see what is heavy, what is something that I need not have any longer, see that what I would call ballast, or stuff that I can throw out, sawdust, unnecessary. This I start to ponder about. I indulge, with my mind, in a variety of literature, of being interested so-called, in order to be a well rounded man.

I know the latest news. I read Time Magazine and Newsweek. Not one, I read both because I want to have both viewpoints and so forth and so forth. And I am so clever. This is the damnest thing for us; that we constantly want to sacrifice everything on this altar of cleverness. And they are not clever. We are just repeating and repeating the same old stuff that already was published long and long ago. And, if we then become interested in what we really could become and what we are now, then, maybe we have to read a little bit about Plato and about a variety of different people about whom, in general, people do not know very much. In trying to find one's place, I do not want to say on the universe because it is much too big, but, in trying to find the meaning of planets: why would they exist? Why is there a solar system? Why should there be something that rotates around something else? Why is it that there is a sun at the center? Why is it that the Earth is not the center? Why is it that we cannot understand this question of space and distance? The question of time at different levels? The question of the representation of planetary levels within ourselves? That what is within ourselves, that of which we are made of, all of that belongs to the possibility of the problem, the possible ideas and concepts of the place which I call simply the meaning of my existence, my aim. It is the fourth objective morality rule. The fifth is a different one. It means that I have found something that is satisfying. It means that I have, in relation to the existence of other things outside of me, a very definite anchor. I have realized that I belong somewhere. My place is somewhere. I have to fulfill it. I have a responsibility and with that and that responsibility that I now take, I take it towards something which is more than I am. I am not the

see the totality of all things, including that what I call, with a big word, **Absolute**, His Endlessness, Infinity, God, Spirit, all of it, universe, all and all, all and everything. I try to find if there is anything that now relates to me as becoming responsible for the place where I am and paying for my existence. if I have accepted the fact of my life. It has to do with my conscience. It has to do with wanting to pay, to pay in a certain way for my existence as I find myself and to utilize that what I have for a purpose of really confirming such existence and bringing it to a point of fruitfulness. In that, I must acknowledge forces higher than myself. I cannot do it any other way. I can not become my own master. If I believe that I have a place, I have to assume that there is order; that there is a certain direction in this universe, that there are laws which probably have been formulated and promulgated by brains much higher than myself, in some way or other. And now I have become part and I try to understand it. And I see such maintenance also depends on me. It is a ~~struggle~~ strange thing that a human mind actually can assume that it could be of a certain use to something that is so far superior. Still, if we pray, if we believe that we can pray, and that we would like to establish a relationship towards something that is holy and sacred inside of us or outside of us, it does not matter where. If we can do that, then we also may as well assume that we are part of that and that we belong, and that our place also, not only has to be paid for, but, in paying for it, that we fulfill the obligations. In general, it is said, I find my place in relation to His Endlessness so as to relieve him of the burden of maintaining the world. It is a big thing. It can take on all kind of proportions. It can even assume that Jesus Christ has come



I have a certain task to fulfill. It really does not matter. I have regarding my own life, my own ability, my own possibilities, my own possible development, my own evolution, that what I call my own, to make more and more my own, if I can, with the help of that towards which I pray or which I evoke. It is that to which I want to yield, to whom I wish to join, submerged, yearn for, whichever team again you use. That then, in that process, I become of value, a value of my ~~my~~ life. I belong in a certain place. It ~~must~~ necessarily be with my ordinary, immediate, surroundings. It must be in the relations that I know about. It cannot be constantly thinking about something that really does not belong to me than only a certain idea or hallucination of thinking about the rest of the universe as if I am already situated on the Milky Way. I am not, I am on Earth. And here I have this task but here, in fulfilling the task, I can then be of service in maintaining that what is Earth. How do I maintain it? That is, I become part; I know I am part of the organic kingdom. I am a human being. I am a cell. I am something that has also aspiration. I wish to become something else. How can I ~~relieve~~ relieve this maintenance of the universe if it is embodied to some extent, personified in that what I call His Endlessness? How can I be? By becoming for myself that what is within me my own possibility. It is the obligation to work. If I work, then I can arise, that I can free myself from this bondage of Earth onto a level, I say planets, onto a level of the sun; of possible development of something within oneself which I call Spiritual or Keshdjan Body, or perhaps the development of the Soul Body or something by which I could become really free from the laws of Earth and become equipped to live under different kind of laws. Perhaps in that sense, when I

change myself to something of a lighter density, I would then, I would almost say, automatically rise away from here, or, being here, fulfill the functions that I should do. I will find my place. But I can only do it when I really look at my life as something serious which could be a stepping stone for becoming conscious. This is the fulfillment of the fifth objective morality rule: Finding my place and relieving His Endlessness by discovering within myself that which is most God-like within me. How could I become that which is God now? How could the certain things that I have be related to each other in such a way that they become finer, less coarse, more and more sensitive, more and more real, more and more lasting, more and more permanent? It is that. I am trying to find out of my own finiteness, something that is of a different quality. And I call it infinity. Where is the infinity within myself? Where is it that I now, for the time being, call conscience? So that I have a guiding force or a direction with which I now wish to live on Earth, fulfilling the obligations of my earthly ~~mission~~ task and, at the same time, becoming that which I should be. So, you see, read about the five rules of objective morality on All and Everything. It is there. What we talk about, that is the meaning, the meaning you that you may not immediately see when you read it. "Nevertheless, it is that kind of state that I want to see in its totality because one step will follow the other and I can not just go half way. I go the whole hog because it is necessary for me now to try to develop a Kesdjan Body. That by itself, also will be mortal. It will die. Soul Body perhaps less so. It would be possible to go outside of the solar system and then, in that state, maybe I could return. Who knows? It is one of the questions one thinks about when one wants to meditate and then

after such meditation, I ~~recheck~~ come back to Earth. And I see that what is there that my hands now find to do, and let me do it. Let me do it very simply, as well as I can, wholeheartedly, entirely, in that, I now become. Then I live. I really live because I answer to that what is within me : a call of something that wants to grow. I have to make room. I have to allow it. I have to listen. I have to be careful. I have to be sensitive. I must know that that what is within I cannot trust. I must really treat it as if is something that is not only precious, but belongs to a different kind of sacredness. That is my life. And, in my good moments, in the moments inwhich I sometimes pray, inwhich I am very quiet, moments inwhich I have a realization of the possibility of myself becoming something else, at that moment I know and, at the moment I know that something in me speaks. It is like that voice, if I only open my ears, if I only am sufficiently collected to be open to that, to be porous to the possibility of such material, such energy to enter, so that when I receive them, I am awake. And then, by being awake, make this energy into a different kind ~~as~~ of form which will be useful for other purpose than only my ordinary Earthly existence. You can call it what you like. It is a little religion, a little bit of philosophy, a little psychology, a little bit of ordinary life, a little bit of creation, a little bit of evolution; all of it mixed together. It is I would call it a (???). I do not know if you understand it. It is a mixture of everything in the pot. You and me included. And now, out of this kind of a (???), something must arise. It is the Phoenix that must live now. Out of the material that we have, that we are willing to put into that melting pot, out of that, with a great deal of junk that will (???), certain things can become more valuable.

process and that is, alchemically speaking, the gold that we wish to find. You must work for it. It will not come easy. For the melting process, heat is necessary. For the enlightenment of ~~the~~ my mind, light is necessary. Consciousness can give this to my mind. Conscientiousness can give to my heart. ~~It gives heat to my heart so that I can think. It gives light to my mind so that I can wish.~~ It is a form of light, of fire, feu sacre, which gives light to my mind so that I can think. It gives heat to my heart so that I can wish. And, with that, I must continue day after day, whenever I can, with that obligation to try to work in a very simple way, at whatever place I find myself; not wishing to change it but to do that what I must do, now. And, fulfilling that, how to be then, when I do it. Then I will finally, I hope, wake up. There is no room for questions. Don't let's have any questions. Try to go home with this. All of what I have said: it is work. It belongs to it. It gives a certain background, a certain perspective, a certain thought. Maybe with that, you go home. Maybe with a feeling you have, you go home. You keep it to yourself. You wake up with that tomorrow morning. Remember it. It is your life. It is no one else's life. It is not my life. It is all of us. We are confronted with that fact of life. And how do we meet it? What are we willing to do? What are we willing really to give in order to gain? Unless I become like nothing, I will never gain anything worthwhile. And to think about that and then to make up your mind tomorrow morning to try to work as well as you know how. In small things, but remember time and time again, remember not to forget. Remember: I am. Remember: I wish to work. Remember: I have a body. Remember: I have a task. Remember: this is my life. Remember to live. Whatever you call it.

prayer, or life, ordinary life, or enthusiasm, or interest or becoming again such a (??), your activity, your experience, your behavior, your mode of thinking, your range of feeling. Those are the things that will count. And the only way of opening the key to the possibility of becoming alive is to wake up. So, goodnight. See you next week.